1: Metraux E-5 (1934-1935) 1940
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p. 82) and Maori fishhooks. The Mangarevan shanks have the same outline though the back projection is more accentuated than those from Easter Island.

Though Polynesian bonito hooks, like Easter Island composite hooks, are made of two pieces lashed together, they have no other character in common. The Easter Island composite hooks fulfilled the need for larger hooks better than the one-piece bone hooks, and their manufacture was no doubt easier than the painstaking drilling of bone plates.

The composite hooks of Easter Island may be divided into two classes: those with straight, cylindrical shanks and those with shanks slightly convex on the outer side. The straight shank has some similarity to two New Zealand composite hooks of moa bone figured by Beasley (14, pl. 11), but the New Zealand hooks have a projection near the top which is lacking in the Easter Island hooks. The slightly convex shank is like a Hawaiian type (14, p. 50). The broken shank of an Easter Island composite hook has a projecting barb on the inner side, a feature of the Hawaiian composite hook.

The point bases in Easter Island and Hawaiian hooks have exactly the same peculiar downward projection and are fitted in the same way (fig. 11, *e*). The methods of lashing are strikingly similar. The New Zealand composite hooks were provided with hackles like the Easter Island ones.

LASHING OF SNOOD

Many of the old hooks in public or private collections are provided with a snood (*kavei*). It is difficult to tell whether these snoods are really of old native make, but they probably represent an ancient method.

Small fishhooks examined by Dr. P. H. Buck in the Museum für Völkerkunde, Vienna (22821-22824), have a lashing of simple transverse turns with a couple of half hitches. Chauvet (45, fig. 73) figures a very old composite bone fishhook from Easter Island, the snood of which seems to be wrapped by a strip of bark of the same kind as that on the hook described by Beasley (14, pl. 95, p. 57). The snoods of the two small fishhooks (*piko*) in the Bishop Museum collection are wrapped with a very fine strip of what seems to be tapa cloth or paper mulberry bark.

LINE AND ROD

Fishline (*hau*) was made of *hau* (*Triumfetta semitriloba*) bark. Poles are used now for fishing on shore and were known in olden times, to judge from the term in Roussel's vocabulary, *ika kohau* (to fish with a line: *kohau*, stick or pole).

BAIT

To catch tuna (*kahi*), small *ature* fish were used as bait (*mounu*). The *ature*, which is the size of a sardine, was probably split and fixed to the hook

1: Metraux E-5 (1934-1935) 1940
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501 knob is bulkier than those of other islands and lacks the beaked shape which
171 characterizes both the Marquesan and Mangarevan paddles. On one face of Tuamotuan paddles is a median flange which prolongs the handle and stops near the distal end, also provided with a knob. The other surface has a ridge continuous to the tip. Some Hawaiian paddles (109, p. 17) have a small rib at the tip. Cook Islands paddles are characterized by a raised flange.

CORDAGE

283 Cords (*hau*) were made of *hau* (*Triumfetta semitriloba*) or paper mul-
[824] berry bast. The bark was stripped off the tree, the outer surface scraped away, and the bast allowed to dry. The fibers were rolled on the bare thigh into strands which were twisted together. The number of plies in ropes varied according to the size and strength required. Now only fine cords are made, principally for trade. Geiseler (87, p. 49) says that bulrush bast was used for making ropes, but he is certainly mistaken, for bulrush fibers are not strong enough for cords and natives never mentioned the bulrush among the cordage material. A microscopic analysis by Dr. Roland W. Brown of the seine net (*kupenga maito*) in the National Museum in Washington showed that the twine was made of paper mulberry fibers. Thomson (215, p. 460) speaks of the *hau* bark and of a native hemp. No hemp grows on the island
[826] and it is impossible to know to what plant Thomson alludes. Braided human hair (*hiri*) was very popular on Easter Island for cords. Even in Tahiti the Easter Islanders made such braids (56, p. 321).

MATS

285 Mats were termed *moenga* (thing-to-sleep-on); thus the name defines the
[764] principal use. Mats were also worn by women instead of tapa cloaks. Dead people were wrapped in mats, and many mat fragments were found in the tombs. Rolled into big bundles, mats formed swimming floats (*pora*). Not a single mat is to be had nowadays, but natives remember the general principle of technique, which is illustrated in two reed mats collected by Geiseler and stored in the Museum für Völkerkunde, Berlin (pl. 2, *C*).

The reeds (*Scirpus riparius*) come from the lakes of Rano-aroi and Rano-kao. They were split open with the thumb nail and allowed to dry for a few days before the soft substance was scraped out with the nails. The strips were then sewn together with doubled lengths of *hau* string spaced at intervals along the length of the strips. For technique see figure 20.

The mat shown in plate 2, *C*, is 159 cm. long by 107 cm. wide. It has 16 weft lines which are spaced about 10 cm. apart or nearly 4 inches. Another mat in the Berlin Museum (VI.4971) is 195 cm. by 187 cm. An informant writes that the ends of the strips were fastened by two strings that were knotted around each strip, but this technique does not appear in the mat figured in plate 2, *C*.

BASKETS

Food that natives traded to the Cook expedition was presented in large mat bags of very neat workmanship (83, vol. 1, p. 590). A woman depicted

1: Metraux E-5 (1934-1935) 1940
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CLOTHING

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Winter months are decidedly cold on Easter Island, and heavy clothing is welcome. Present natives suffer from the cold, and one wonders how they withstood the rainy season with the scanty clothing they wore before European garments were introduced. Since their first contact with Europeans, Easter Islanders have shown a great eagerness for clothes. A shirt or a pair of pants is more valuable to them than any other European article. Fifty years ago both Geiseler and Thomson remarked that for clothes the natives would part with anything. Though present natives rationalize this desire by the necessity for protection against cold, the source of this passion for clothes is vanity (81, vol. 38, pp. 68):

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> They do not care to cover themselves in order to get protection from heat or cold, but they want to show off. Therefore they dress themselves, they adorn themselves, they load themselves with anything which may be hung on one way or another. The man who can secure a gown wears it, two if he has two. The woman who obtains a pair of trousers, a jacket or coat combines them all as elegantly as possible.

Today most of the men wear navy uniforms and the women, who have great difficulty in obtaining clothes, wear parts of uniforms. In olden days, however, women were always more fully dressed than men. The supply of paper mulberry was small and the native garments, though fundamentally like those of eastern Polynesia, were neither as various nor as plentiful as on other islands. Cook found a good market on Easter Island for his Tahitian tapa.

[855]

Only children, the boys until twelve and the girls until nine years old, went naked. Though most of the early visitors state that the natives were naked, they generally add that the sexual organs were covered. Beechey (15, vol. 1, p. 53) infers that some islanders were entirely naked, but he remarks that the "larger portion however wear a maro, made either of fine Indian cloth of a reddish colour, of a wild kind of parsley, or of a species of sea weed." Easter Island men who boarded the ship of Admiral du Petit-Thouars wore only a string around the waist, but they swam to the ship and may have left their *maro* ashore.

Clothing for Men

[826
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The most usual garment, especially for young men, was a bunch of grass (*mauku uta* or *mauku tai*), suspended from a string of women's hair which was the thickness of the little finger, and tied around the waist. This rudimentary garment is still remembered by the natives and was described by La Pérouse (130, vol. 1, p. 63). Many natives wore hanging from their belts, instead of the bunch of grass, a "kind of net work . . . too thin to conceal anything from sight" or a "small bit of cloth six or eight inches long" (83,

5: Roggeveen T-5 (1721-1722)1908
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It only remains to say, in concluding the subject of these dwelling-huts, that we did not see more than six or seven of them at the place where we landed, from which it may clearly be inferred that all the Indians make use of their possessions in common, for the large size and small number of their dwellings give one to know that many live together and sleep in a single building; but if one should therefore conclude that the women are held in common among them, one must naturally expect depravity and bickering to ensue.

Finally, as to their seagoing craft, they are of poor and flimsy construction; for their canoes are fitted together of a number of small boards and light frames, which they skilfully lace together with very fine laid twine made from the above-mentioned vegetable product *Piet*. But as they lack the knowledge, and especially the material, for caulking the great number of seams of their canoes, and making them tight, they consequently leak a great deal; on account of which they are necessitated to spend half their time in baling. Their canoes are about ten feet long, not counting the high and pointed stem and stern pieces. Their width is such that, with their legs packed close together, they can just sit in them so as to paddle ahead.

It was now deemed advisable to go to the other side of the Island, whereto the King or Head Chief invited us, as being the principal place of their plantations and fruit-trees, for all the things they brought to us of that kind were fetched from that quarter,—inasmuch as the Northerly wind which began to blow made our anchorage a leeshore: the more so because we had not many people on board the Ships, who could get help from us if necessary in the event of the wind waxing strong; moreover, the boats and shallops being filled to the utmost with men, these would in such a case not have been able to get back on board, either by reason of the heavy sea on the beach or of its becoming